

Non-Resistance without Priestcraft :

IN A
S E R M O N
P R E A C H ' D

November 5. 1715.

BY
T H O M A S B R A D B U R Y.

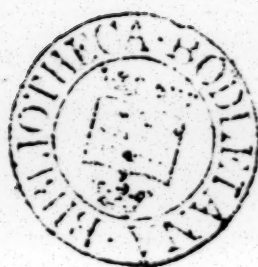
Jer. xxiii. 28. He that has a Dream, let him tell a Dream ; and he that has my Word, let him tell my Word faithfully: What is the Chaff to the Wheat? saith the Lord.

2 Cor. iv. 2. Not walking in Craftiness, nor handling the Word of the Lord deceitfully.

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ROMANS XIII. 2.

*They that resist, shall receive to themselves
Damnation.*



IF you consider these Words with any regard to a Set of Men who us'd to make their Boast of Loyalty, and are now carrying on a vile Rebellion, there will be two things owing to the Text.

First, To deliver it from the perverse Meaning that hath been with so much pains impos'd upon it.

And, *Secondly*, To open it as a Rule of Obedience to, and as a Sentence of Wrath against those who would have made it a handle of Tyranny upon others, but resolve it shall be no Obligation to Duty upon themselves: for *the Lord's Voice cries* in our Day as it did of old, *Hear! O ye Priests, this Com-* Mal. ii. 1.
mandment is for you; my Covenant was with Levi of
Life and Peace, and I gave them unto him for the Fear Ver. 5, 6.
wherewith he feared me, and was afraid before my Name.
The Law of Truth was in his Mouth, and Iniquity was
not found in his Lips: he walked with me in Peace and
Equity, and did turn many from Iniquity. The Con-
version of Souls was once the Study and Care of
those who *laboured in the Word and Doctrine; but ye* Ver. 7, 8.
are departed out of the way, ye have caused many to
stumble at the Law, ye have corrupted the Covenant of
Levi; therefore have I made you contemptible and base
before all the People, according as ye have not kept my
Ways, but have been partial in the Law. Of this Partia-
lity we may complain aloud; the very Persons that
A 2 have

have *strain'd* this Text, do now *neglect* it. The *Resistance* they us'd to condemn as the greatest of all Sins, is now their Practice, and *they are glorying in their Shame*. It shall therefore, as I said, be my Endeavour both to rescue these Words from the Abuse they have suffer'd, and then to explain them.

The *First* of these I may do with no great Expence of Time, because, you know, it hath been for several Years the usual Doctrine of this Day, That Mankind have a Right by Nature, whenever they have a Power by Providence, *either to defend or restore their Liberties*. Those Passages that are pleaded for an entire Submission to the Will of Man, must be tore out of their Context, before we can argue from them, that Wickedness is irresistible: As when Solomon gives us this Counsel, to keep the King's Commandment, 'tis in regard of the Oath of God. Now God hath no Fellowship with the Throne of Iniquity, which frame Mischief by a Law. He proceeds upon our Duty to the Prince; *Be not hasty to go out of his sight, stand not in an evil thing, for he does whatsoever pleaseth him*: but this is no reason why we should not stand in a good thing. And tho the next words are often us'd, *Where the Word of a King is, there is Power; and who may say unto him, What dost thou?* yet as the Legs of the Lame are not equal, so is this Proverb in the Mouth of Fools: for it is suppos'd that all this Royal Greatness is well employ'd, or otherwise there could be no Foundation for what he says in the following Verse; *Whoso keeps the Commandment, shall feel no evil thing*. Those Scriptures that impress upon us any Allegiance, do always state the Case in this view: If God hath given us *no Capacity* of resisting a Tyrant, we must submit to it; but if he hath, it is a throwing away his Favour not to use it. There is nothing ties the Hand of an injur'd Nation, but Necessity; no Law of God ever *did* make them Slaves, and no Law of Man

without PRIESTCRAFT.

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Man ever should. If they cannot help it, it is their Affliction, and shall be sanctify'd; but if they can, and yet will not, 'tis their Crime, and shall be aveng'd. But I need not give my self a new Loofe into that Subject, which hath so often return'd to your Thoughts on the Fifth of November, in our Praises of the Lord for the avenging of Israel, when the People willingly offered themselves. I will only deliver the Words before me from an Interpretation that our Pulpits have always rung with in a bad Reign, tho it is commonly drop'd in a good one: for they have us'd this Text just as Thieves and Robbers do their Weapons, not to defend themselves, but to injure others; they can lay it aside, when there is no prospect of getting any Plunder; 'tis a Scripture in their Mouths adapted to nothing but a publick Mischief: for from hence we have been often told, that any degree of Opposition to the Lust and Cruelty of the King, was a damnable Crime. And by Resisting they have not understood the Acts of open Hostility, but your very Devotions have been condemn'd by this Text; Praying hath had the name of Rebellion, *fearing God* was made inconsistent with *honouring the King*. We are expressly charg'd not to forsake the assembling of our selves together; and yet to meet upon a serious Occasion, laid us under the Reproach of a *Seditious Conventicle*. If a Person lived as *without God in the World*, his Loyalty would never be suspected; but in short there was scarce any Medium between an *Atheist* and a *Traitor*. The Scripture hath made our Religion uniform, fitted the Parts to one another, and therefore we have four Duties mention'd together; *Honour all Men, love the Brotherhood, fear God, honour the King*. The same word that expresses our Duty to the King, tells us what we owe to all Men: yet the three first of these have been swallow'd up in the fourth; and as it is said of *Pharaoh's lean Kine*, it could not be seen that they were taken into it. Their Loyalty was with

Judg. v. 2.

Heb. x. 25.

Eph. ii. 12.

1 Pet. ii. 17.

with that Contempt of *all Men*, with that Persecution of the *Brotherhood*, with so little *Fear of God*, that if it was founded upon this Text, 'tis plain, it had lost its Company. You know I have not given this Report any Aggravation: The Groans of those in Jails, the Cries of innocent Blood, will aloud witness for me: and tho these things, being over some time ago, are forgot by many, and despis'd by most; yet the Voice of Oppression is always fresh in the Ears of God, who will reckon with the Sons of Violence for every Breath of Sorrow that he hath heard from his own People; for *when he makes Inquisition for Blood, he will remember them, and not forget the Cry of the Humble.*

Psal. ix. 12.

But can we imagine that our Apostle would lay down that as his Opinion at *Rome*, that was enough to make all his Doctrine scandalous? 'Tis true, for sometime before the writing of this Epistle, their Liberties had been wasting and mouldring away; but still the most eminent Persons among them were in pain for their gasping Country. They could any of them tell with how much Artifice the first of the *Cæsars* gave the fatal Blow: tho he was a Person whose Learning, Generosity, and Temper had made him the Delight of his Acquaintance, yet the Design was odious in him. The great *Cato*, a Man of the severest Probity, resented it more, that the City should be lost to a Native, than if it had been conquer'd by a Foreigner: And the Action of *Brutus*, in killing the Man to whom he was a Darling, stands admir'd, in all their History, as an Example how the true Fire of *Political Vertue* will make its way thro private Ingagements. Now would the Apostle say a thing so odious to the known Fervour of the *Romans*, if he had not a plain Authority from Heaven for it? And can it be ever prov'd, that God was angry with their Privileges? That Christ sent out a Religion

ligion into the World, to cramp the Senate, and to humour the Emperor? Before this Doctrine came among them, they knew what was Treason, they had a certain Rule that determin'd their Opinions about Loyalty, beyond which it never went.

'Tis not agreed, whether this Epistle was writ in the time of *Nero*, *Caligula*, or another. We know that the first of these grew as vile to his People, as a Monarch could be: Their Decree, that he should be dragg'd thro the City by Horses, and so dash'd to pieces, in a way that would be the Monument of his own Temper, shows what their Notion of Allegiance was. This they had a right to do as *Romans*, and did Christianity make them Rebels? *Caligula* set up himself to be a God, he order'd Adorations to be paid: no doubt on't, but many, who knew no other Deity, would be full enough of their Homage to this; and it is likely there were Penal Laws in the Case. Now of such an Abomination, the wisest and best of the People would have an Abhorrence: And is it not a vile Prostitution of this Scripture, to make it approve the greatest Wickedness, and condemn the little Vertue that was left among them? They that resist, *i. e.* they who hinder the Impiety of the Sovereign from going on, shall receive to themselves Damnation. With what face could a Religion be offer'd at *Rome*, so opposite to all the brave Sentiments of their Ancestors, and those Maxims that gave them a Glory over the whole World?

But you will see the Vanity of this Interpretation, if you do but look into the Context. The Reasons that he gives for this *Subjection to the higher Powers*, cannot one of them be brought in to support a Claim of Duty to a Person who reckons himself above Law. *There's no Power but of God; the Powers that be, are ordain'd of God:* They cannot say this of Tyranny in any other sense, than that God permits it; but that's no more an Argument

Ver. 1.

Ver. 2.

ment for my Subjection to it, than it is for Non-Resistance to a Fever or a Plague: these are *of him*, and yet it is both my Right and my Duty to use all the means I can to get rid of them. But by this *Divine Appointment* must be meant something else, when he argues, *Whosoever resisteth the Power, resisteth the Ordinance of God*; it does not signify that he determin'd the *Form* of Government, and much less the *Person* who should take the Throne. Surely none would pretend to say that *Nero* was Emperor by a Divine Ordinance, in the same way that *David* was a King: But this is all that the Reason carries in it, *viz.* without some Laws to guide the Community, Men would be no longer social, but act in a promiscuous Rapine, as the Beasts of the Field do. Now it is *of God*, by his Impulse, and according to his Will, that Property be secur'd, that People without a Danger to themselves shall not invade the Rights of others: but when they that should conduct the Law, and give it a proper Execution, are, in their own Opinion, above it; when they do not use it as a Rule to their Practice, but merely as a Tool to their Lust, there's not a Syllable in this Chapter that tells us of any Duty owing to them: for says the Apostle, *Rulers are not a Terror to good Works, but to the evil*; i. e. the Rulers he was speaking of, and directing our Allegiance to. But is it not harsh and violent, to lay these beautiful Colours upon an absolute Monarch, one who is so in his Temper as well as his Claim? Will any Person say, that a Man who makes Laws to intangle the Conscience, who plagues his People for Opinions they cannot help, and hales them into Actions that they dare not do, is not he a *Terror to good Works*? And as such a one is usually furrounded with Creatures of his own Cast, who call him a God, and make him a Devil; who fill his Soul with Vanity, and his Body with Riot; who are both the Tools and the Partners of his Corruption,

ruption,

ruption, does he strike any *Terror* into these *Evil-Doers*? Do they find it so scandalous to debauch and swear in his Presence? Are they like to be Losers by any Profaneness or Intemperance? No, *in Hos. vii. 5. the days of our King, the Princes made him sick with Bottles of Wine, and he stretch'd out his Hand with the Scorners.*

Or in such a *Flood of Iniquity*, can there be any room for the Argument in the next words, *Wilt thou not then be afraid of the Power? Do that which is good, and thou shalt have Praise of the same.* If the Apostle had pleaded for an unlimited Obedience to *Nero* or *Caligula*, not only the Christians, but the very Heathens at *Rome* would have told him, he had mistaken the Case, he was wrong in Fact; for whoever *did* any good had no Praise of the same, but Persons of a generous and useful Spirit were quite out of Favour. And can that ever be apply'd to a Tyrant, that *he is the Minister of God to thee for Good*? Is not this talking against all Experience? Must we call that a Good, that, by ten thousand Arguments, we know to be the greatest Evil upon the face of the Earth? No, *Woe to them that call Isa. v. 20. Good Evil, and Evil Good; that put Darknes for Light, and Light for Darknes; that put Bitter for Sweet, and Sweet for Bitter: and yet this Political Transubstantiation hath been urg'd upon us from these words.* But that the Apostle does not mean, by his *higher Powers*, either a cruel or an indolent Piece of Majesty, is plain from another Argument; *For this cause pay you Tribute also, for they are God's Ver. 6. Ministers, attending continually upon this very thing.* So that by these words our Duty is never call'd to a mere Figure of State, we have no Notion of stupid Royalty, a *molten Image*, or a *Golden Calf*; but to talk in the Jewish Language, our Allegiance must be given to one who *understands the Judgments of the Lord; and his Statutes to Israel.* The Apostle hath foretold it, that proud Men knowing nothing, 1 Tim. vi. should 4. 5.

should go doating about *Questions and Strife of Words*; whereof comes *Envy, Railings, and evil Surmisings*, perverse *Disputings of corrupt Minds*; who swallow a Doctrine because it is baited with a Benefice, supposing that *Gain is Godliness*. 'Tis no Scandal to be call'd Schismatics by these, because we are bid from such to withdraw our selves.

But tho this Scripture hath been so distorted from its true and genuine meaning, yet, like the Sun, it does not cease to have a Glory in it self, for the Clouds that come between it and the World. The Apostle does here tell us our Duty to those *Rulers*, who are *Ministers of God for Good*, and are ordain'd of him to be a *Terror to Evil-Doers*; these are not to be resisted in the execution of their Office. Perhaps as he writes to a People who had a great many *Jews* among them, so there were two Occasions of his laying before them their Duty to the Magistrate.

1. The *Jews* thought it unlawful to obey any but a Native of their own Country, upon a Mistake of that Order which God had given them, Deut. xvii. 15. *Thou shalt in any wise set over thee a King, one from among thy Brethren; thou mayst not set a Stranger over thee, who is not thy Brother.* And this gave them so great a Disposition to rebel, that *Judas of Galilee* made Acts v. 37. it an easy Work to gather much People after him in the days of the Taxing. But besides these who allow'd themselves in a National Prejudice, we may suppose,

2. That they had perverted the *Gentiles* into another of their Opinions, that the *Messiah* was to be a temporal Monarch, that he came to undo every heavy Burden, and let the Oppressed go free; that when he appear'd as the Great Lord of his Church, Zech. xiv. 8. *all his Saints should come with him*; and therefore it was beneath the Dignity of that Religion, which they now embrac'd, to take Rules from others: They were themselves the Princes of a new Empire.

The

The *Jews* were often running into this Fancy, and it seems as if their Dotage upon the Ceremonies of *Moses*, and the Traditions of the Fathers, had prepar'd them for such a Disobedience, that they pleas'd ^{1 Thess. ii.} not God, and were contrary to all Men. And such as ^{15.} imitate their Vanity, do succeed to their Temper. Superstition being a Rebellion against the Divine Authority, no wonder that it is in many Cases a Revolt from the Human. The Apostle tells *Titus*, there were many unruly and vain Talkers and Decei- ^{Tit. i. 10,} vers, especially they of the Circumcision, whose Mouths ^{11.} must be stopp'd, who subvert whole Houses, teaching things that they ought not, for filthy Lucre sake. He bids them not give heed to Jewish Fables and Com- ^{Ver. 14.} mandments of Men that turn from the Truth; and says, that they, above all others, must be put in ^{Ch. iii. 1, 2.} mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good Work, to speak evil of no Man, and to be no Brawlers.

We know there are some ready to charge Sedition upon others, as the *Jews* did it upon Christ, only to cover their own. The Spirit hath told us expressly of these latter Days, that some Men thro ^{2 Pet. ii. 3.} Covetousness and feign'd Words, words of their own coining, will make merchandize of us. They that live soberly, will live righteously; but such as walk ^{Ver. 10.} after the Flesh, in the Lust of Uncleanness, are the Persons that despise Government, presumptuous, self-will'd; these are not afraid to speak evil of Dignities. We have a full Account both of their Temper and their Fate: These as natural brute Beasts, made to be ^{Ver. 12,} taken and destroy'd, speak evil of the things they under- ^{13, 14, 15.} stand not; they count it pleasure to riot in the Day-time, and by drinking certain Healths indulge their Lust and their Loyalty together: Spots are they and Blemishes, sporting themselves with their own Deceivings, having Eyes full of Adultery, and cannot cease from Sin, beguiling unstable Souls; a Heart they have exercis'd with covetous Practices; cursed Children, who

- Ver. 17. *have forsaken the right way, and are gone astray, following the way of Balaam for a Reward, who loved the Wages of Righteousness, i. e. who was paid for cursing the People of God. 'Tis a right Account of those that retail Excommunications, who breathe out Flames at a certain rate, and live upon the Sale of infernal Thunder. Such a Set of Men there are in the World, who can be significant no other way than by Noise and Fury; Wells without Water, very deep and grave, but nothing in them; Clouds that are carry'd with a Tempest, that go roaring along without a Drop of Rain: Now to these is reserv'd the Mist of Darkness for ever. Their Life it self was but a Mist of Darkness, a thick unhealthy Vapour, fit for nothing but both to blind the*
- Ver. 19. *World and choak it: for when they speak great swelling words of Vanity [Hereditary, Indefeasible, Antimonarchical] they allure indeed, but it is thro the Lusts of the Flesh and much Wantonness; as if they were rather the Bawds, than the Champions of a Party. Against such as these, is the Sentence in my Text directed; They that resist, shall receive to themselves Damnation.*

Having shewn you that these Words are no Bar to the glorious Efforts of Liberty that were made on this Day, that there's nothing in them to condemn the great Vertue of setting the Law above a King, who had set himself above the Law; I shall now consider them in their true Import: And I cannot do this, without a direct Application to the Guilt of those ~~Rebels~~ that are now in Arms against a KING who never hurt them, and against a Nation which had too long spar'd them. The Observation is but just, if you remember, that these very Men, who are the Trumpets of Sedition, have all along set up for a distinguish'd Loyalty. These are the Persons who dealt about their Names of *Whig* and *Tory*, who us'd to talk of *Obedience*

dience without Reserve; when they could not *do*, they could *suffer*. But as it is no great Sign of Religion for a Person to say, *I am holier than thou*; so you see that this Noise of Loyalty is no longer to pass for an Argument. Now in order to shew you both the Vileness and Danger of this Practice, I shall follow the Parts of my Text; and so,

1. Consider what this Resistance is, which the Apostle condemns.

2. The Punishment that he denounceth against it. And under that Head I may let you see both that it is *certain*, and that it is *just*.

1. There needs no Violence upon the Text to comprehend, in the Crime here mention'd, the gross Resistance that is offer'd in our Day. Do but compare it with the Cases that these Men have made such a noise of, and you will see that God hath let them talk their Nonsense, on purpose to expose their Villany: as if all the old Fury and Clamour was to rebound from the People on whom they threw it, and fix with an immortal Reproach upon themselves. For,

(1.) The Question is not now, as it once hath been, Whether a People may assemble to discharge their Duty to God, in defiance of human Laws. We have no Concern in the Apostle's Decision of a Case very different from this, that *we ought to obey God rather than Man*. Acts v. 29. The Treason of these Men is not carry'd on by Prayers and Sermons: 'Tis not being present at a Conventicle, where all the harm was a Train of Devotions; and therefore a Tenderness of Conscience, which was laugh'd at by this Party, is but an aukard Plea in their Mouths. 'Tis a very odd way of Reasoning, that they have so many Scruples about living without their ~~King~~ in a Nation, when they make none of living *without a God in the World*: Eph. ii. 12. That Conscience should bind them to a certain Person as a Sovereign, more than it does to Christ Jesus as the Head of his Church, or

or the rest of the Kingdom as their Brethren. The Thing that we complain of now, is not an Assembly that flock together to hear the Word of Life; tho it might be their Ignorance to have these Societies apart from others, yet they could meet with a Hope of Good for themselves, and with no Wishes of Harm to any one else. But the Design of these who confederate and *take crafty Counsel*, is to *turn our Glory into Shame, to follow Vanity, and seek after Lyes*: And their Scruples are of no more Reputation than those of the Chief Priests, who durst not go into the *Judgment-Hall lest they should be defiled*; and yet without any Uneasiness could swallow a large Draught of innocent Blood.

Psalm. iv. 2.

John xviii.
25.

2. Here's a Resistance without a Complaint of Male-Administration. They have declar'd it unlawful, upon any pretence whatsoever, to contradict the Will of a Sovereign; they have bellow'd out all the Names of Passion against those who enter'd into War *with a Pretence*, and must it be Virtue to do it *without one*? Is one King made a Saint for having Crimes, and must another be scandalous for having none? Shall the Glorious Turn of this Day be their Abhorrence, that we threw out a Monarch for *breaking the Laws*; and are themselves inspir'd with all this Violence against one that *keeps them*? We are not put to those hard Shifts to support the Government of King *GEORGE*, that are always necessary to maintain that of a Tyrant. We have no occasion to study new Doctrines for the Defence of new Incroachments. Our Duty to Him stands in the first Law of Nature, and that is the circular Motions of Bounty and Friendship. We obey, because *we sit under his Shadow among the Heathen*. 'Tis beneath a good Ruler to have his Interest driven in with Axes and Hammers, with Pretences of unlimited Power and irresistible Authority; 'tis the Law that gives the Foundation to his Command, and the Rule to our Obedience: this

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shews the Relation between him and his Subjects;
 and where hath it been broke on his part? We
 submit to him as an *Ordinance of Man*, *ἡ ἀρχὴ τοῦ βασιλέως* 1 Pet. ii.
 as a Parliamentary Creation, the Choice of a
 Wise and Free People: and this we do *for the Lord's*
sake. As his Credentials are diffused thro his Life,
 he appears to be *sent by God for the Punishment of*
Evil-Doers, and for the Praise of them that do well.
 Indeed there's a Complaint of Grievances that
 the Nation hath been under for 26 Years: but it is
 plain that the main Grievance is that which lay
 so heavy upon *Sanballat the Horonite, and Tobiah* Neh.ii. 10,
 the Ammonite; *it grieved them that a Man was come*
to seek the Welfare of Israel. Have any Judges since
 that time made an Offering of the Law to the Hu-
 mour of the Prince? Hath there been any *Violence*
heard in our Border? Have we reason to complain
 of Juries that are stain'd with innocent Blood?
 Are we now in danger of *Irish* Evidence, or *French*
 Dragoons; that Men who have not the Courage to
 kill us in the Field, shall have a Protection to do it
 at the Bar? Nay, hath that which is their Darling
 (or at least their Rattle) met with any Injury since
 the Days of King *James*? Hath the Revolution
 ever invaded the Schools, or ruffled the Lawn?
 Have we brought any Men that are either *Robbers*
of their Temples, or Blasphemers of their Goddesses? No, Acts xix.
 no, they are well fed with great Dignities, and suf- 37.
 ficiently walled in by certain Laws; so that all is
 their own: and is not this Power enough, to have
 full Range in their own Bounds, and no likelihood
 that any shall leap over to molest them? And must
 there still be a Cry? Is the Church always in Dan-
 ger, when it is hindred from doing mischief? If the
 Pales are not secure now, 'tis not for want of
 Strength above, but owing to some Rottenness at
 the Foundation. Is Persecution the best Food they
 can have? We read of a Woman that had swal-
 low'd *the Blood of Saints, and of the Martyrs of Je-* Rev. xviii.
sus; 5.

su; but it did her no good, for she is said to be drunk with it.

3. Here's more than the Resistance that is needful to our own Defence: All the Rebellion of some People in former Reigns was, their not letting others cut their Throats; they had no design of hurting any one, but only preserv'd themselves as long as they could from *a Throne of Iniquity, that established Mischief by a Law*. But these *commune in* Psal.lxiv.4. *an evil Matter*; they are in Arms suddenly to shoot at the upright in heart. They talk of nothing but Deposition, and Slaughter, and Vengeance. The Question in their Case does not agree with that of David's Carriage to Saul, that one would have thought must have been very sacred to them, but that of Absalom to David.

4. 'Tis not, as some of our Civil Wars have been, carry'd on by one part of the Legislature against the other. The Lords in our Constitution seem to be plac'd as a Skreen to the Throne, and the Commons as a Guard to the People. Now when there is any Discord between the Sovereign and the great Representative of the Nation, tho' the End may be fatal, yet the Manner is august: 'tis drawn out in Petitions and Answers, Remonstrances and Manifesto's; so that the Dispute lies publick to all the World; it may be seen on either side what would do. But there is neither Judgment nor Advice to be given upon the Swell of a Rabble; we cannot know why they begun, nor where they will end.

And that's the Rebellion of our Day, against the whole Legislature at once; the King and Parliament actually met: If the Foundations are out of Course, 'tis in this Assembly they are to be set to rights. But without any other Preparations to convince the Judgments of Men than sorry Whispers and creeping Lyes, this Insurrection is like the bursting of a Wall, whose Breach comes suddenly at an instant. How often

often have we been told that neither one nor both Houses of Parliament had any coercive Power over the King? and yet here is *the Off-scouring of the Nation* shall pretend to an Authority over all three. Never let them talk of 1641. the scandalous Year is 1715. In the other War there was a great Confluence of the first Quality, and the best Estates in the Kingdom; and this not carry'd on by drunken Cabals, and with the Secrecy of a Plot, but by the open Votes of Parliament, *before all Israel, and in the Face of the Sun*: that was the Work of a Senate, and this of a Rabble. And how many have suffer'd their Zeal against *that* to foam out in Blasphemy? making it worse than the Crucifixion of our Saviour. And is it not strange, that the very Persons who are so violent against a Design that hath *some Shows* of Authority, should now inspire another which hath *none* at all? But it looks as if God would retrieve the Reputation of his Servants in the last Age, by taking off the Mask from their Revilers in this. *Thou art therefore inexcusable, O Man, Rom. ii. 1. whether thou art that judgest, for wherein thou judgest another, thou condemnest thy self; for thou that judgest, dost the same thing.* We may say, as *Jehu* did, who had been rail'd at for killing *Ahab*: The Persons who were most likely to brand him for a Regicide, were the Guardians of the Royal Family; and yet these had no more Loyalty than they were paid for: they murder'd the Children, and sent up the Heads of Seventy Men to the Gates of *Jezreel*. Now when *Jehu* came out, and saw these *Heaps*, he cuts them with that Reproach, *Behold, ye be righteous! I conspired against my Master, and slew him, but who slew all these?* And so may we say, we have heard of King-killing Doctrines, Seditious Tenets, Root-and-Branch Work, and Antimonarchical Principles; tho the Persons upon whom this Infamy was thrown, were never guilty of Assassinations. If they did think it lawful to meet their Sovereign

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with

with an Army of Soldiers, yet they scorn'd to hire a Company of Ruffians. They knew no Use of Plaisters and Potions, no Exercise of Sword and Pistol, but in a fair and open War. They scrupled with *David* to murder a Monarch *in the Cave*, tho
 1 Sam. xxvi. they were not afraid to say as he did, *The Day shall*
 10. *come that he shall go down to the Battle and die.* And the same Generosity did he show in the Case of *Ish-bosheth*, on the two Persons that kill'd him upon his
 2 Sam. iv. Bed; of them he *required his Blood, and took them away from the Earth.*

What Exclamations have we had against a High Court of Justice? against the Trial of a King? But is it not ten thousand times viler to give him a private Blow, without any Warning, or as much as the Formality of an Accusation? And can it show a more degenerate Spirit in a Minister of the Gospel, than for a Man with a full Cry to condemn the former, and yet give *Absolution* to those who were guilty of the latter? But, as I said, this deserves not the honourable Name of a Civil War, being the Work of a Rabble, conducted by Men who are desperate in their Tempers, because they are so in their Fortunes; as if the Estates that had been wasted by Luxury in one Reign, were to be retrieved by Sedition in another.

Secondly, I shall now consider the Punishment of those that do resist; *They shall receive to themselves Damnation.* There are three things under my Inquiry.

1st, What we are to understand by this awful Word *Damnation.*

2dly, From whom these Rebels are to receive it.

3dly, The Justice of the Sentence, that they have abundantly deserv'd it.

1st, As *Damnation* is a Word of the most awful Sound in our Language, and does not always signify the same thing in Scripture; so I shall here men-
 tion

tion the three Senses that it plainly bears, and show you how each of them come into the Case of those who now disturb the Publick Peace.

1. The immediate Sense of it here seems to be the Execution of human Justice.

2. It may also include a Sentence in a Man's own Breast. And,

3. This Crime hath the common Nature of all others, to draw along with it eternal Ruin, if People do not obtain *Repentance and Remission of their Sins.*

(1.) The word *νεῖμα*, which we translate *Damnation*, may signify the Execution of human Justice, the temporal Calamities that by the Law all Offenders are liable to; and to this you may refer what he says, *If thou dost that which is evil, be afraid,* Ver. 4. *for he bears not the Sword in vain: he is a Minister of God, a Revenger to execute Wrath upon him that does evil.* Now this is needful, both that a Government may defend it self, and, by a reverend Equity upon Sinners, give a Praise to them that do well. When David mourn'd for Absalom, it was a Reproach upon all the People that had ventur'd their Lives in that War, as Joab tells him: *He shamed the Faces of his Servants; he loved his Enemies, and hated his Friends,* 1 Sam. xix. 5, 6. *and declared, to the World, that if they had all died, and Absalom lived, it had pleased him well.* This is a low Rate upon the Life of a Friend, when it is not of so much value to me as a soft and foolish Passion for an Enemy. The Publick will be apt to think, that Loyalty and Rebellion are of equal Esteem at Court, when there's no Distinction between the Persons that acted by them.

The Apostle intimates as if the Magistrate would bear the Sword in vain; as if in his Hand it were a mere Impertinence, if he did not execute Judgment upon Evil-Doers: And as he is the Minister of God to this purpose, so the Executions must be impartial. *God is no Respector of Persons, nor regards the* Acts x. 24.

Job xxxiv. *Rich any more than the Poor. The Soul that sins, he*
 19. *shall die.* Now this is threatned in my Text: *Ye*
 Ezek. xviii. *must needs be subject, saith our Apostle, for Wrath,*
 4. *as well as for Conscience-sake.* Tho the Weight of
 Ver. 5. human Laws sits easy enough, when a Man, for
 1 Pet. ii. *Conscience towards God, endures Grief, suffering wrong-*
 19. *fully; yet 'tis no part of a Person's Honour to glo-*
 1 Pet. iv. *ry in his Shame, to value his Crime, and banter his*
 15. *Fate: Let none of you suffer as a Murderer, or a*
Thief, or as an Evil-doer.

(2.) There seems to be something more in the
 Expression, and that is a Condemnation within:
They receive, exultois, to themselves Damnation. A
 Man's a doing that which his Conscience can by
 no means approve of. There are Sufferings that
 Eccl. viii. 1. *make the Face to shine, and the Boldness of our Coun-*
tenance shall not be chang'd. Some have been tor-
 Heb. xi. 35, *tur'd, torn asunder, thrust thro with the Sword; and*
 37. *would not accept of Deliverance, that they might ob-*
 2 Tim. i. *tain a better Resurrection.* Tho they suffer'd these
 12. *things, they were not asham'd, because they knew in*
 1 Pet. iv. *whom they believ'd: They rather glorify'd God on this*
 16. *behalf.* Tho their Bodies had all the Torment that
 Ver. 19. Man could give, yet there was a faithful Creator,
 to whom they committed the keeping of their Souls.
 But when People receive to themselves Damnation, it
 signifies a Remorse, that frets within, and is in-
 deed worse than Death it self.

'Tis pity that they don't consider this before-
 hand; if they did, what a dark Scene would they
 be led into! "Here I'm a doing I know not what,
 "for the sake of I know not who. That my No-
 "tions of Somebody's Right may take place, I'm
 "resolv'd to run no less hazard than either the
 "Ruin of my self, or that of the Publick. If I
 "miscarry, here's my Life and Family made a
 "Sacrifice to a Name; and I die as a Fool dies:
 "if I succeed, it is thro Seas of innocent Blood;
 "Thousands are like to suffer, with whom I ne-

"ver

"ver had any Quarrel; Parents will be destroy'd;
 "Children starv'd, the Trade of a Country choak'd
 "up, the Growth of it consum'd, a common
 "Range of Violence over all the Land: and this
 "Mischief is no more than my Homage to a No-
 "tion. 'Tis not to make any one easier, or to
 "secure their Property; but I'm doing the greatest
 "Harm, with the least Prospect of any Good."
 Will not such a one make sad Work for Consci-
 ence? He can never have that *Peace and Joy in the*
Holy Ghost, which is so often the Consolation of a
 Believer in an evil Day: He will want the *Happiness* Rom. xiv.
of those, who do not condemn themselves in the thing 22.
they allow.

This is the Sense of the Word quite thro the fol-
 lowing Chapter; and if some Persons had look'd
 oftner into that, they would not have made such
 wretched Work in this. They call themselves the
 Servants of Jesus Christ, tell us of a Power that is
 delegated to them from him; but we know that
 he never took himself to be a *Judg and Divider of* Luke xii.
an Inheritance. And is it not unaccountable, that 14.
 it should be more the Duty of his Followers to hold
 the Scales between Kings and Subjects, than to pro-
 mote a Peace between one Christian and another?
 The way of doing that, we have in the 14th Chap-
 ter of this Epistle, which perhaps they don't care
 to look into, for fear of razing out all they have
 labour'd in the 13th. They will there see that Im-
 positions in the Church have done as much harm, as
 ever Treason did in the State. There are awful
 Commands, not to *judg another Man's Servant*, but Ver. 4.
to judg this rather, that no Man put a Stumbling- Ver. 13.
block, or Occasion to fall in his Brother's way. And
 tho a scrupulous Conscience has been a Sacrifice to
 the Civil Power, and a Jest to the Ecclesiastick, yet
 that's as plain a Sentence as stands in all the Bible:
I know and am persuaded that there is nothing unclean Ver. 14.
of it self; but to him that esteems any thing to be un-
clean,

clean, to him it is unclean. And so in the last Verse; He that doubteth, is damned if he eat, because he eats not of Faith; for whatever is not of Faith, is Sin: i. e. whatever in my Judgment is not agreeable to the Will of God, is a Crime against him.

Eph. vi.
12.

Indeed when People wink hard, and gape wide, never judg for themselves, but take all the Priest shall give them; they have no occasion for such a Law as this. There the Empire of a certain Order is without Controul, and they live up to their Title, *The Rulers of the Darknes of this World*: But if Men will enquire into the Mind of God, and are not satisfy'd about what is cramm'd into them, they are in a miserable way. The Scripture damns them if they do eat, and the Church damns them if they do not: If the Action is not with their own Faith, 'tis a Sin against God; if it comes not up to the publick Faith, it brings on the Vengeance of Man. Tho this may seem to be a Digression, yet you will find it is not very far out of the Subject, if you consider that the People, who have drawn so much Blood from this Text, did it in support of a twofold Tyranny: They gave to the King what belongs to us as Men, that all the rest might be their own Plunder, what we have as Christians.

(3.) As the word *Damnation* does often signify eternal Ruin, so that Sense is comprehended here: not that Resistance is *the unpardonable Sin*, but 'tis of the same nature with all other Crimes, they will be fatal if we are not *wash'd in the Blood of the Lamb*. But, without this Limitation, have our Pulpits of late Years deliver'd out their Thunder; as if it was not enough to give the King all we had upon Earth, unless Heaven it self was a Grant to his Favourites, and Hell a Scare-crow to his Enemies. There was scarce any other Notion of the one, than as his Exchequer; and of the other, than as they made it his Artillery.

But

But there is another place where we have the same Word, and upon that we hear very little of the Dangers: *He that eats and drinks unworthily, eats and drinks Damnation to himself.* They that are so careful to maintain *one Ordinance of God*, should have as much Zeal to preserve another: 'tis safer to pollute the Table of the Lord, than it is to affront the Throne of a King? Shall the Meat thereof be contemptible, and no warning given of the Mischief that is done? Is not this Damnation as dreadful as the other? Is not a profane, an ignorant, and scandalous Communicant, a viler Creature than a Rebel? Are they so afraid Souls should be undone, by contradicting the Lust of a Man, and will they let them go on, for the sake of their Great Places, to trample under foot the Son of God? The Apostle makes our counting the Blood of the Covenant an unholy thing, to be worse than despising the Law of Moses; and is it not so bad as opposing that of Caesar?

I Cor. xi.

29.

Mal. i. 12.

Heb. x. 29.

Indeed it becomes us, when we speak of Judgments within the Veil, to do it with Temper and Caution. 'Tis a bold and impious way of talking, to say that such a One is gone to Hell: But I wish they, who with a great Volubility have pronounced the Sentence of Damnation upon Resistance, had us'd the Means they might have done to prevent it; especially since in the late Confusions many were shot dead upon the spot, without any Time for Repentance that we know of. The poor Wretches were taken away in their Iniquity, but their Blood shall be requir'd at the Watchman's hand. Nay, in the Tumult five Years ago, one Person (if not more) as he was plundering a Meeting-House, by the Fall of some Timber was kill'd at once; and this in actual Rebellion against the late Queen: and unless they'll suppose that swearing and rioting for the Church is a Crime that carries its own Atonement, the words of my Text would make a dreadful Sound,

Ezek.

xxxiii. 6.

Sound, if apply'd to such a Fate; *They that resist, shall receive to themselves Damnation.*

Psal. cxli.
3.

2. I will be very short in shewing you the Certainty of this Punishment. The second and third Branches of it, which is a Self-Damnation, and an eternal Ruin, can be inflicted by none but a Man's own Conscience, and *God the Judg of all*. The first is what Sinners are most afraid of; they feel no Conscience, they believe no God; *they say in their Hearts there is none*, or otherwise they would never eat up his People as they eat Bread, and not call upon him. Now,

Job xix.
29.

(1.) This is left upon the Magistrate, who does not fill his Title, if he *bears the Sword in vain*, if he does not *execute Judgment upon Evil-doers*. He's the Trustee of publick Justice: The Power of Revenge that the People had in their own hands, upon one that is a common Enemy, is, by the Laws of the Country, lodg'd in him; and therefore if, upon private Considerations, his Hand is apt to shake, if the Distributions of Vengeance are not equal and steddly, he is giving away what is none of his own: *Be ye afraid of the Sword, for Wrath brings the Punishment of the Sword, that ye may know there is a Judgment.*

Psal. xciv.
15.

(2.) To a Justice of this nature there will be the Concurrence of all good Men: *When Judgment returns unto Righteousness, all the Upright in Heart will follow after it*; and without this, there's a shivering in the Constitution. When Men by Impunity can dare to be wicked, in a little time none will dare to be honest. A publick Enemy is no Object of Mercy, because he's usually no Subject of Repentance; *God gives them up to vile Affections*. Any Person would think, when *Adonijah* had such a narrow Escape from one Treason, he should not so soon have ventur'd into another: But he, and *Joab*, and *Abiathar* are in a second Plot, that brought Destruction upon them. Nor did it shake

the

the King's Scepter; for on that occasion he says, *King Solomon shall be blessed, and the Throne of David shall be establish'd before the Lord for ever.* When Princes go on as *roaring Lions* in their Speeches, and as *ravening Bears* in their Actions, it is the Peoples Duty and Glory to pluck the Spoil out of their Teeth. Thus did the Army rescue *Jonathan*, when the King had sworn to kill him, *Shall he die that has wrought with God this day?* But the Case is otherwise when Men declare their Iniquity as *Sodom*: *He that does Violence to the Blood of any Person, let him flee to the Pit, let no Man stay him.* Such as these are driven forth from among Men, they cry after them as after a Thief.

(3.) In all Deficiencies of human Justice, God will take the Work into his own Hands: *He shall bring upon them their own Iniquity, he shall cut them off in their own Wickedness; yea, the Lord our God shall cut them off.* He beholds Mischief and Spite, and requite it with his Hand: *He breaks the Arm of the violent Man, he is known by the Judgments that he executes, when the Wicked are snar'd in the Work of their Hands; for the Wicked shall be turn'd into Hell, and all the Nations that forget God.* But as his Judgment is according to Truth, and he does not lay upon Man more than is meet; I will go on to the

3. Consideration of some things that show this Punishment to be just. And in this I shall not only regard the Provocation, as it is aim'd at the Sovereignty of the Ruler, and the Authority of human Laws, but as it calls for immediate Vengeance from God. This will appear, if we reflect upon the following Particulars, which are all notorious Ingredients into the Rebellion of our Day.

- (1.) 'Tis a Violation of the most solemn Oaths.
- (2.) 'Tis a Breach of social Friendship.
- (3.) 'Tis an open Contempt of National Mercies.

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(4.) As

(4.) As it is with a Cry for the Church, 'tis the Prostitution of a sacred Name.

(5.) 'Tis manag'd with an inhuman Barbarity.

(6.) 'Tis in defiance of the greatest Professions to the contrary.

(7.) 'Tis carry'd on without any Appearance of Devotion.

(1.) What Success can there be to the Violation of sacred Oaths? 'Tis the Character of an upright
 Psal. xv. 4. Man, that *he swears to his own hurt, and changeth not.* Now this is the greatest Security we can give to one another, that he, who *knows our Hearts*, is call'd in for a Witness, that we have no Designs within that are opposite to the Professions we make abroad. An Oath is partly a *Pawn*, and partly a *Challenge*; 'tis laying in our Belief of a God, as the Pledg of a Truth that we swear to; and then 'tis an Appeal to his Omniscience, an Imprecation of his Justice, a Disclaim of his Mercy both in this World and that which is to come, if what we say is false: and therefore if a Person can lay all this Solemnity upon a *Lye*, he's a downright Atheist, he believes there's no God. Is that Wretch conscious to a Hell, who wisheth all the Plagues of it upon himself, if he be not sincere? No Ecclesiastical Wash can hide the Crime of *abjuring* the Person whom I believe my Sovereign, and professing *Allegiance* to another, whom I think an Usurper.

To say that this is for the Good of the Church, is to suppose that Christ took the wrong way. When he settled it, it was by destroying the Works of the Devil; and is it to be maintain'd by renewing them? To pretend it is for God's Glory, is only loading the Profanation with a new Guilt. What is he to be honour'd by Blasphemy? Shall his Name be hallow'd by being profan'd? No, no: tho the Justice of Men should have a wrong Bias, and a
 2 Pet. ii. 1. slow Motion; yet *the Damnation of these Sinners*
 Exod. xx. 7. *slumbers not, he will not hold them guiltless that take*
 his

his Name in vain. 'Twas the Crime of Zedekiah, and the Preachers in that day, that they valu'd not their Oaths. *He rebell'd against King Nebuchadnezzar, who had made him swear by God; but he stiffen'd his Neck, and harden'd his Heart, from turning to the Lord God of Israel.* Moreover, all the Chief of the Priests and the People transgress'd very much, and polluted the House of the Lord, which he had hallow'd in Jerusalem. Nor is the Crime of the Rebels in our day to be excus'd by any Surprize they were under. His Majesty's Title, and a Disclaim of the Pretender, have been of a long standing in our Law: each of these were repeated, in sacred Oaths, upon many Occasions; all Ministers, Magistrates, Commission'd Officers, and Members of Parliament were oblig'd to take them; and can Religion have any Concern in breaking them? Our Adherence to King *GEORGE* is with all the Voice of Conscience on its side, we could not be otherways than we are without Perjury. Our Souls are under Bonds to the Great God, who *hath no Pleasure in Fools,* and hates those who *after Vows do make Inquiry:* and therefore, tho the Rage of a Party hath fallen very heavy upon us and our Brethren in the Country, yet by that we are thrown into an Honour of being (without exception) hearty for the present Government. And I see no reason why our Houses and Persons should be their Mark more than others, who have taken the same Oaths with us; unless they think we did it in Earnest, and they in Jest.

(2.) This is a Breach of all social Friendship. I can never be sure of a Person that betrays me after an Oath; such a one is loose to all the World. The whole Universe ought to look upon him as a Creature that cannot be trusted. Communities will fall to pieces, if we have nothing in our power for the Ground of a mutual Assurance; and can this escape the righteous Judgment of God? What,

will he suffer a Company of Wretches to unman the World, to leave us in no more Security than the Beasts have with one another? Shall there be no Faith in the Earth? We need not go so deep as the Wound that is given to Christianity. Our Kingdom will stand as a Blot upon *human Nature*. If the Character of the Nation was to be establish'd upon this Conduct, it might be said of *Britons* all over the Earth, that they are a People not fit for Commerce; they can promise, cheat, deceive, and murder in the Name of the Lord: But shall the Country where God hath dwelt, and which hath been *the Praise of all the Earth*, now become their Aversion? No, he will roll away our Reproach, by appearing as a *swift Witness against him that*

Mal. iii. 5. *swears falsely, for these are things that he hates.*

(3.) 'Tis an open Contempt of National Mercies: 'Tis giving up all the Gains of a War that God hath glorify'd. The People who *in their Hearts have made themselves a Captain to return again to Egypt into Bondage*, do not scruple to curse *this Day*, as if it should *not come into the Number of the Months*. The Revolution is openly arraign'd, and *Eighty Eight* put into the very same Colours that they give you of *Forty One*. The Great Name of our *Deliverer* is abus'd, whose Life will ever shine as the brightest Part of History: And tho they would pretend some Value for the late Reign, yet it is known that this very Faction invaded us then; by which it is apparent, their Zeal for the Queen was a *Fetch* at something else. This was evident to several for the last five Years; and tho some laugh'd at the Warnings that were given you, and others hated them, yet now the Secret's out.

But what! Must a Train of Wonders and Victories in maintenance of this Revolution be all lost? If some among us would give them up, will God do so too? Are not the Praises upon Record with him, that we offer'd up to his Throne? Were our

Thankf-

Thanksgivings then a Jest, and the Occasion of them now a Burden? No, he *hath made his wonderful* Psal. cxl. 4. *Work to be remembred:* and can we expect any less than that he will pour Confusion upon those who have deliver'd up the Glories of his Arm to the *Reproach of the foolish?* Is it a small thing to weary Men, Isa. vii. 13. *but will ye weary my God also?* Shall the yearly Returns of Conquest, which we once look'd upon as the Decisions of Providence in our favour, be now thrown in among the Sufferings of a Royal Family? There was such a Temper among the *Jews* after the Rebellion of *Corah*: They complain, when the Earth had swallow'd up the *Rebels*, *Ye have killed the People* Num. xvi. *of the Lord:* but God thunders against them, *Get ye* 41. *up from among this Congregation, that I may consume* Ver. 45. *them in a Moment:* And there died of the Plague in one Ver. 49. *day Fourteen Thousand and Seven Hundred.*

(4.) As all this is carry'd on with Cries for the Church, so there's a further Call upon Vengeance, for the horrid Prostitution of a Sacred Name. By a Church he means a People gather'd out of the World, separate from the rest of Mankind, in their Dependence upon him, the Purity of their Lives, and the Simplicity of their Devotion. He never design'd that Title for a furious Tribe, who *lord it over his Heritage*: when it is made the Colour of 1 Pet. v. 3. Deceit and Robbery, it adds to the Abomination; 'tis assuming upon God himself, as if we thought it was as easy to please him with a false Cry, as it is to confound the World with a loud one. And thus all this while the People that are really the Church of Christ, *his peculiar Treasure*, such as are *zealous of good Works*; these are taken up in the Lips of Talkers, and treated as *the Filth of all things*. But is it not time for thee, O Lord, to work when Men Psal. cxix. *make void thy Law?* To hear Swearers admiring 126. the Church; the publick Enemies of Society, whose Mouth speaks Vanity, and their right Hands are full of Falshood; that they will trick and delude, and all

all for the Church; it gives the Word it self a grating Sound, and we may think that Judgment
 Isa. lxxv. 15. cannot be far off. *Ye shall leave your Name for a Curse to my Chosen, for the Lord shall slay thee, and shall call his Servants by another Name.* Is this the Body that he hath bought with a Price? that he hath
 Eph. v. 26. sanctify'd with the washing of Water by the Word? The Scripture knows nothing of a Church without Religion, or a Religion without Saints, or Saints without a Faith that works by Love.

Indeed the Word ἐκκλησία, that is usually translated *Church*, in one place of the New Testament comes up to the Notion that these Men have of it; and that is *Acts* 19. 'tis there, in our Version, call'd an *Assembly*: but it was indeed no more than the Mob of *Ephesus*, who were spirited up by the *Shrine-Makers of Diana*, because that their *Craft was in danger to be set at nought*. And truly there you see how Church-Work is sometimes carry'd on; it may do as well for our Age as theirs, that some cry'd one
 Ver. 32. thing, and some another; for the *Assembly was confused, and the more part knew not wherefore they were come together*. But when they heard that the Apostle was
 Ver. 34. a *Jew*, they all with one Voice, for the space of two Hours, cried out, *Great is Diana of the Ephesians*. There seems to be very little difference between that Riot, and those we had about five Years ago, except in this one Article, *That they were in danger to be called in question for that day's Uproar*; but Ours knew who set them on, that it was no less than a meritorious *Treason*: however, *God will not be mocked*. The Persons who procur'd that scandalous Pardon for the Offenders then, are now by the Voice of a Nation declar'd to be Traitors themselves: as if the
 Ver. 40. Curse of *Ahab* was to fall upon them, that since they
 1 Kin. xx. 42. have let those Men escape, whom he appointed to utter Destruction, their Lives shall go for them.

There's nothing that looks like a Church-Character in the Leaders of this unhappy People, unless it

be their taking the *Sacrament*. They may well call it a *Qualification*, for after that they are fit for any thing; as if it was only a Dose to supple the Conscience. For when they have conquer'd their Reverence for God, and their Dread of his greatest Appointment, they draw a certain Brawniness upon their Minds; and so being past feeling, commit Iniquity with Greediness. 'Tis too often with them as it was with Judas, who, after the Sop, had Satan entering into him; and so, being full of the Devil, he sold his Master: and in this the Wickedness seems to be Judicial, when they come from the Table of the Lord to sell their Country. But will this ever do? Is it not the very Case that the Apostle hath laid down in that awful manner; *Ye cannot drink of the Cup of the Lord, and the Cup of Devils; ye cannot be Partakers of the Lord's Table, and the Table of Devils?* What he here saith cannot be done, is no manner of difficulty to these People; but his Meaning is, they could not do it without Guilt, and without Danger: *Do we provoke the Lord to Jealousy? Are we stronger than he?*

(5.) The Resistance that is carry'd on with an inhuman Barbarity, cannot escape Damnation. There are some Outrages that the Enemies of Religion are guilty of, that will always be shocking to common Nature: as that of digging into Graves, insulting the Dead, and exposing what all the Nations of the World have kept secret. This is going beyond the usual Method of sinning: and what may we expect after such a Beginning? They that have plunder'd the Tombs, will be worse than the Man who lived among them, so fierce that none might pass by that way. Should we ever have occasion to say of these Persons as the Psalmist did, *O God! they are come into thine Inheritance; we may take it for granted they will lead us into the Complaint of the next Verse, The dead Bodies of thy Servants have they given to be Meat to the Fowls of the Heaven, the Flesh of thy Saints*

to the Beasts of the Earth. But is this the Cause of God, either that which he will honour with his Command, or fill with his Blessing? Hath he set up a Church that will root out Humanity? and, by making us Christians, are we sunk down into Brutes? No, you see they belong to the Destroyer; *By their*

Mat. vii. 16. *Fruits ye shall know them: we are never to have Grapes from such Thorns, nor Figs of these Thistles; they are*

Heb. vi. 8. *nigh unto Cursing, and their End is to be burnt.*

(6.) This Resistance is in defiance of all Professions to the contrary. I do not only mean the Solemnity of the Oaths they have taken, which you heard of under the first Head, but the several Assurances of an incidental nature.

Loyalty hath been their boasted Peculiar, a Principle that was purely their own; which, by the way, is no great Reputation, that they have got a Set of Notions about a common Duty, that no Christians in the World ever had before them: tho, if you will take the Doctrine as it stands in their Books, and consider it under those Explications that we have of it in their Lives, I believe indeed it is a Rarity. One would have thought, by the Fluency of their Zeal for Kings, that they, above all others, would *not touch the Lord's Anointed*. Sufferings under a Tyrant, they call *The Doctrine of the Cross*; which is an indecent perverting of the Phrase from the Sense that it plainly bears in Scripture: but if it was so, they have been better at preaching this Cross, than *taking it up*. We should have thought, by their crouding all Religion into this one Branch of Loyalty, that the World was going to have another *Thebean Legion*; that if the old Story was a *Romance*, yet now we should have it in Reality. Nay, the very Persons that are up in Arms in the *Highlands* have glory'd in a further Distinction, that they always had a more devout Allegiance than others, and profess'd all this to King *GEORGE*;

as if it grew with some advantage upon their Mountains, or was peculiar to the Climate.

Besides, what Outcries had we of late from the Throne, the Press, and the Pulpit against a *People that delight in War*? And may we not expect that God will plead the Quarrel of that *tortured Sentence*, and scatter with his mighty Arm those that are guilty? He does not love to have Phrases out of his Book us'd only as the Feathers of a poison'd Arrow, to make Prejudice fly home: And one would think the *vain Repetition* they gave us of that Sentence, was with a sad Reserve to themselves; as if Providence would catch the Words from them, and plead it in a way of Vengeance, *Out of thy own Mouth will I judge thee, thou wicked Servant.*

Luke xix.
22.

Again, What was the late Peace which they reckon'd the Glory of their Management? 'Tis now apparent, as some expected nothing from it, so they themselves meant nothing by it; when we see the Articles of the Protestant Succession to the Crown of *Great Britain*, and that of settling the Regency in *France*, are what they design'd for no more than a Trick. The open Rebellion against the former, and the secret Plots against the latter, are notorious Arguments of both; but God hath taken them at their word, and made *their own Counsel to fall upon themselves*. If by those Negotiations we were not sure of *his present Majesty*, we could be sure of nothing: But it is plain, by the whole Course of their Actions since, this was all a Sham. And the Designs which have been so lately discover'd against *Geneva*, and the Protestants of *Switzerland*, show that what is threaten'd in Scripture as a Judgment, was follow'd by them as a Scheme, to cry *Peace, Peace*, and then to bring *sudden Destruction*. ^{1 Thess. v. 3.}

(7.) 'Tis carry'd on with the least Appearance of Seriousness that ever any thing of so great a nature could be. I think it is no Breach of Charity to say, that not one hearty Prayer goes up on

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that Side. If God is a Party with them, he must
 Psal. xiv. 4. be so without an Invitation; *They that eat up his People, as they eat Bread, call not upon the Lord.* I shall have no regard to the *Forms* they use, when in one of them they pray for a known Papist, in those Terms, "That it may please thee to KEEP" and STRENGTHEN him in the true Wor-
 "ship of thee, in Righteousness and Holiness of
 "Life." But indeed this is a Duty they are uncapable of. If you run thro the Lord's Prayer, there is scarce a Sentence to which their Actions have not given the Lye. Can they say, *Hallow'd be thy Name*, who profane that Name with a crying Perjury? Can they beg, that *his Kingdom may come, and his Will be done on Earth as it is in Heaven*; who have given away his Power over the Conscience, and left him no more than the Shadow of an Empire? Can they talk of *forgiving those that trespass against them*, who act with a roving Malice to a People that never offended them? Would it not be Insolence in them to desire *not to be led into Temptation*, who are intangled with Plots and Schemes of their own contriving?

Indeed in their *saucy Libel* they talk of God's wonderful appearing in behalf of the Family of the *Stuarts*; which shews how deficient they are in History, as well as Scripture. The Accounts we had of them, before they shifted into *England*, are tragical enough. There was indeed one Escape after the Battle at *Worcester*; but the Flood of Debauchery that came in with his Reign, brings us under the Judgment that God threaten'd to the
 Isa. i. 29. *Jews, Ye shall be asham'd of the Oaks that ye have desir'd.* If they expect *Family-Fate* for the Man whom they have now set up, it will be dreadful enough; for of four Kings that we had here, 'tis generally thought the first of them was kill'd with a *Plaster*, and the third with a *Potion*; and 'tis notorious

torious the second dy'd a *Sacrifice*, and the last a *Fugitive*.

All the Application that I can make of this, is to put you upon admiring the Goodness of God to a Nation that hath taken so much pains to be ruin'd; and of late he hath done it in such a manner, as not only to give the Blessing, but to show the Author. 'Tis true, the Danger is not over, but what a Handle is there here for Prayer, what an Anchor to our Hope? When Men were undoing the great Salvation that he wrought among us, and the Design was almost accomplish'd, he rous'd his jealousy, and struck home, *by making their Root to be a Rottiness, and their Blossom to go up as Dust.* You may remember how near we were to the Return of Popery; and yet tho the Enemy long'd for a vacant Throne, when it became so, they had not the Courage to fill it; but *Fear and Trembling seiz'd upon them, by the Greatness of his Hand they were as still* Isa. v. 24. Exod. xv. 16. *a Stone, till the Person pass'd over whom God had provided.* Indeed, tho his Hand hath been, in various ways, *lifted up, they will not see, they seem to dare their Fate; but they shall see and be asham'd* Isa. xxvi. 11. *for their Envy at his People: yea, the Fire that he lays up for his Enemies shall devour them.*

Let this be the Strife of your Prayer, that you may meet the Blessing as it comes: for *when we cry, our Enemies shall turn back; this we know, because God is for us.* Psal. lvi. 9.

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